

SHORT FATAWAS

THE RULING OF THOSE
WHO JOIN THE MILITARY
SERVICE

SHAYKH ABU BARAA' AS-SAYF



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Fatwa:

Question:

السلام عليكم ورحمة الله وبركاته

What is the ruling of the soldiers of the taghut, and is it permissible to spill their blood? Does this apply to police officers and those who work under this department like traffic wardens and civil defence officers, who are not the same as those serving in the military?

Answer:

وعليكم السلام ورحمة الله وبركاته

The ruling of them all is the same, because the individuals of the police all graduate from the same college of policing, and all swear the same oath of giving obedience to the taghūt, and walā/alliance to them and to abide by their blasphemous/kufri laws. Thereafter, they are distributed to different sections such as criminal, traffic, firefighting, customs, border protection, and environment protection, etc.

Therefore, they are the soldiers of the taghut and their servants, and they have sworn to that, and have been prepared to protect them and enforce their orders and laws which contradict the Shar'i'ah of Allah, and if the taghūt should face any danger, they would be ready to protect them like soldiers.

They fall into kufr because of giving allegiance and support to them, and to 'hear and obey' the taghūt who rule by other than Shar'i'ah in that which is kufr.

Allah (Azza Wa Jal) says: *{And whoever is an ally to them among you - then indeed, he is [one] of them. Indeed, Allāh guides not the wrongdoing people.}* [Al-Māida:51]

And Allah says: *{..and those who disbelieve fight in the cause of tāghūt. So fight against the allies of Satan. Indeed, the plot of Satan has ever been weak.}* [Nisa:76]."

والله أعلى وأعلم

Shaykh Abu Bara'a as-Sayf

Fatwa:

Question:

I used to be part of the military and then Allah guided me and I found out about their kufr. Although I know of their kufr and riddah, I'm not able to openly speak against it as no doubt I shall perish. I still possess weapons and receive a monthly salary from them as I am still enlisted, because if I refuse now, I shall be questioned and I have nowhere to flee as there are no places where dawlah has control.

I remain enrolled with the intention that I will spy for the muwahideen if Allah makes hijrah easy for me.

Am I excused due to my situation and what is my ruling?

Answer:

Flee from among them even if its done by going into hiding, and if you aren't able to then strive to do so, and if you have a weapon then run away with it and if they try to kill you then defend yourself until you are killed as a martyr so that Allah may expiate for what you did in the past while you were serving them and providing support to them.

As long as you are given a weapon and are able to flee from them and go into hiding, then the conditions of ikrah don't apply to you my brother.

وَاللّٰهُ أَعْلَم

Fatwa:

Question:

السلام عليكم ورحمة الله وبركاته

A sister asks, I am the wife of one of the soldiers of the Aal Saud and I cannot separate from him because of family pressure and due to the many other problems. What should I do and what is the ruling on staying with him? Is the marriage valid?

Answer:

وعليكم السلام ورحمة الله وبركاته

This soldier of Aal Saud is an apostate and it is not permissible for you to stay with him, and it is not permissible for him to near you, (i.e. have an intimate relationship with you).

Allah the Most High says, {O you who have believed, when the believing women come to you as emigrants, examine [i.e., test] them. Allāh is most knowing as to their faith. And if you know them to be believers, then do not return them to the disbelievers; they are not lawful [wives] for them, nor are they lawful [husbands] for them.} [Mumtahanah:10]

And Allah says, {And do not marry polytheistic men [to your women] until they believe. And a believing slave is better than a polytheist, even though he might please you.} [2:221]

If you are able to flee from him and escape, then you must. And he must not near you (i.e. must not have intimate relations), for you are not permissible for him until he repents, returns and disavows this disbelief in which he is involved in (of being a soldier of the taghut) and makes barā from these taghut.

And if you are unable to flee from him or escape, then be patient and fear Allah as much as you can. And she must not allow him to near her as much as she is able to, until Allah makes for her a relief and a way out.

والله أعلم وأعلى

Shaykh Abu Bara'a as-Sayf حفظه الله

Fatwa:

Question:

Is it permissible to join Jabha Jolani (HTS/ an armed resistant apostate group in Syria) in order to take weapons from them to kill their leaders? You previously said its not permissible.

In the past a brother who was a policeman, killed the Russian ambassador to Turkey, and "The State" claimed responsibility for the operation.

So why did "The State" permit the operation and the shaykh does not?

Response:

That operation wasn't claimed by the State, and the policeman may have repented and did what he did. Or perhaps he didn't repent but killed him out of anger and intolerance (i.e. for what Russia did), or killed him to support the Muslims for Allah may support this Deen even through an evil wicked person who hasn't repented from kufr..

However..

For you to enter and join the police force and commit kufr in order to kill kuffar is impermissible..

Because to deliberately fall into kufr by joining the soldiers of the taghut and to increase their number is impermissible except for a person under ikrah.

So it is necessary my brother, that you differentiate between the one who was from among them (i.e., he was already a soldier) and repented, then after that killed a kafir from them ..

And between the one who intends to enter their ranks in order to kill from them.

وَاللَّهُ أَعْلَمُ وَأَعْلَم

فَكَمْ أَنْتَ أَسْرِهِ
Abu Bara'a as-Sayf

Fatwa:

Question:

Do you permit entry into the ranks of the tawagheet if the intention is to cause them damage (within). From where did you take this saying?

Answer:

I do not say that it is permissible to join the soldiers of the taghut with the intention of causing them great damage/harm!!

I have never said such a saying in my life! From where did you understand this Akhi Kareem?!

Whoever enters their ranks by dressing like them and enters to kill from them or bring vital information for the mujahideen from within the tawagheet, without committing kufr or a haram act, then there is nothing wrong with that. This is based on the evidence that the prophet ﷺ sent Hudhayfa bin al-Yamān (may Allah be pleased with him) to bring information about the Ahzab/coalition, as is mentioned in the Sahih.

As for joining the ranks of soldiers, it is clear explicit kufr and isn't permissible to do so with the excuse of causing damage/harm (within).

For jihad was legislated in order to remove kufr and shirk, so that all the Deen becomes for Allah, and not to commit kufr!

Wallahul Musta'an.

وَاللَّهُ أَعْلَمْ وَأَعْلَم

فَكَمْ أَنْتَ إِنْ سَرْهُ
Abu Bara'a as-Sayf

Fatwa:

Question:

What is the ruling of one who joins the compulsory service in the Nusayri army (of Bashar Assad) at a time when there was no fighting against the Muslims? Then he ends his service and lives a normal life, prays, fasts and performs acts of worship.

The problem is how can this person disavow those actions, when he doesn't even know that he has fallen into a nullifier of kufr and entered under the banner of the taghut? He ended his compulsory military service and moved onto a normal civilian life, as they say, and performs acts of worship and he hates the taghut and disavows them in general, does he enter Islam like this or must he disavow his actions which he committed and know that he had fallen into kufr and he must repent from it specifically?

Answer:

Regarding the one whom it is proven against, that he has fallen into a kufr such as this, of enlisting and joining the compulsory military service, by the testimony of two just witnesses or his own acknowledgment of it, and when he joined this service he was a mukallaf - i.e., he was baligh and sane - willingly did so by choice, we rule this particular individual with kufr.

The mere termination of his (military) service and his return back to a civilian life isn't considered a repentance from kufr, until he openly displays his repentance from the very act that he committed.

وَاللَّهُ أَعْلَمُ

Abu Bara'a as-Sayf (may Allah hasten his release with honor)

وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ